THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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"A TIME FOR ALL THINGS."

BY ELDER SAMUEL FRANCIS.

"There is a time for all things," said Solomon; and how truly do we find it so in all our experience!

The kingdom of God has its seasons of prosperity and reverses in this world, much like terrestrial things. At times we see the servants of the Most High acknowledged, and the power they bear reverenced by kings and queens, and whole nations believing in their words and moulding their lives after their instructions. At other times we see them persecuted from city to city, and the contumely of many people heaped upon their heads, and the authority of earthly monarchs voluntarily exercised to stamp their character with infamy and chain them low in filthy dungeons with felons and murderers. Sometimes the kingdom of God is seen riding majestically over all opposition, contending successfully with earthly kingdoms, and establishing its divine claims on the minds of millions of the human family. Then, again, we see the nations of this world triumphant, torturing to death the ambassadors of God, dissecting the divine organization of heaven, burning the oracles of eternal wisdom, and driving into the wilderness the citizens of heaven's theocracy.

Because God has not always put forth his omnipotency to make his kingdom predominate, the casual reader has said, "What is the King of heaven more than the kings of earth? Have not the latter contended many times successfully with the former? and until now have they not seemed stronger than He, seeing that they have held the greatest dominion upon the earth?" Such a one, however, manifests an entire ignorance of the design of man's creation and the nature and economy of the Creator. The King of heaven has in a few instances shown forth his omnipotency to convince his infidel creatures that he could enforce his will, if he felt so disposed. The deluge and the burning of the cities of Sodom and Gomorrah testify to the fact.

How often are good men, who have schooled their minds to endure and forbear the wrongs of others for peace' sake, denounced by some as imbecile and pusillanimous. Just so have men denounced God in their thoughts, because of his long-suffering and loving-kindness towards them, and have gone on in their opposition to his laws, and persuaded themselves that they had nothing to fear more than earthly rivals. When man has presumed to judge God, he has measured him by his own corrupt and revengeful nature, the same as he often judges his fellow-man, and therefore concluded that if God really possessed the almighty power ascribed to him, he would certainly

use it to destroy his enemies and sweep from the earth every power and influence that opposed the accomplishment of his purposes.

Now, the student of theological truths is aware that this is diametrically opposed to God's nature and economy. It is very rash judgment to conclude that a man has no power, because he does not exercise it to satisfy a foolish curiosity.

The Lord created man upon this earth to give him an experience of good and evil, and gave him a free agency to choose the one or the other—to choose life or death—to serve God or the Devil. If the Almighty exercised his puissance to compel his creatures to serve him, it would destroy that free agency which he has given to them, and render abortive one of the greatest objects of man's creation. This is the reason why he permitted wicked men to persecute his Apostles and Prophets, and crucify the Saviour of mankind, whom he sent to represent him on earth; and for this reason he still permits wicked men to profane his name, defy his power, and hunt like wild beasts the few who acknowledge him as their God and submit to his authority.

But as there is "a time for all things," the present state of things must cease, to give place to another, which is also embraced in the economy of the Creator.

As God finished the work of creation on the seventh day, and rested from his labours, so is it ordained that in the seventh thousandth year of the earth's probation, it shall rest from the misrule of the wicked; and the Devil being bound, the power of the Creator will prevail and be exercised through his faithful servants and children of every generation since the commencement of time.

To bring about this desirable happy period, God has reserved some of the most noble and intelligent spirits of his numerous family to come forth in the last days. And on arriving at manhood, they will exercise a moral and spiritual influence in the world, and through them God will manifest the principles of eternal life, and reconcile a portion of the human family to himself. That portion will be gathered together from among the nations of the earth to one place, and form the nucleus of God's kingdom. They will exhibit the wisdom of heaven in their organization; and because of their knowledge and noble perseverance, they will increase in power until they will be able to contend successfully with the kingdoms of men, and turn the balance of power on the earth in the Lord's favour. It will be a struggle of righteousness against unrighteousness—of good men against wicked men—of God against the Devil. God will prevail, and the Devil and his mighty army will be placed under bondage for a thousand years.

To assist in the consummation of this momentous event, the Creator will display his omnipotency. The period of its duration is called in the Sacred Volume, "the hour of God's judgment." When that time shall come, the infidel and the scornful, with the proud boasting kings of earth, will know that there is a KING of kings and LORD of lords, and will tremble in fear of his power; and, in the language of the Apostle, they will "hide themselves in the dens and rocks of the mountains, and say unto the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb."

As God raised up Noah to warn the antediluvians of the destruction of the world by a deluge, and through him offered them a conditional pardon and salvation, so has he now sent forth his servant Joseph Smith to proclaim the establishment of his kingdom and "the hour of his judgment." The indifferent and the mocker will be indifferent and mock still, until God's power shall overtake them; but the wise and good will repent, and fear the Lord, and be saved from the wreck of kingdoms and empires that have mocked and defied the power of the Creator of the universe.

PARCHMENT PAPER.—By a momentary immersion of paper in strong sulphuric acid, diluted with half its bulk of water, and allowed to cool, and then instantly washing it free from acid, first in plenty of water, and then in weak ammonia, it becomes endued with such extraordinary tenacity, that whereas a band of the original paper, of about an inch in width, breaks under a weight of seven or eight pounds, in its modified condition it will support nearly a hundredweight.

TRUE LIBERTY.

BY ELDER CHARLES F. JONES.

In perusing the dim and scanty pages of the past, and the still more bright and voluminous ones of the present, we are enabled to see man in his ever-varied positions, with his desires to procure certain gifts and blessings which the Great Dispenser of all good desires should be the property or possession of all. But amongst all his desires, nothing has been oftener sought and more strongly contended for than liberty; yet, alas, how few have obtained true liberty and enjoyed its blessings!

That God gave man originally a freedom when placing him in this earthly sphere is evident to those who are acquainted with his Divine movements; but that it has been abused, and its intended blessings forfeited, is likewise evident.

When the earth became the inheritance of man, he received from his Maker instructions to multiply and replenish it, and to use it as would best subserve his interest and the comfort of his increase. But has the earth been that place of contentment? Has it answered the design of its Creator in being that abode of peace, unity, and concord? And have mankind possessed that spirit of brotherhood which not only letteth, but also helpeth to live, and which extendeth equal freedom and rights to all?

There is reason to believe that so long as man was subject to his Divine Maker, and regulated his actions according to the impulse of his good Spirit, he found the earth abundantly sufficient to meet his own wants, without encroaching on his neighbour's rights. But no sooner had man become fallen, with his nature changed, than he became covetous, usurping, and tyrannical; and in consequence of possessing unrestrained liberty, with strength to use it, we find him constantly grasping at his neighbour's property, exercising an unjust freedom over his fellow-man, and using every power to deprive him of his liberty, with a desire to reduce him to a state of serfdom. But although so many of the sons of toil have possessed this subduing power, and have taken the liberty of using it, has such a course been satisfactory in the end? or has it produced that contentment and freedom of conscience so necessary to the real enjoyment of earthly possessions? We answer, No. And if it were necessary, we could find ten thousand tongues to join us in the answer; but a few plain evidences must here suffice.

About sixty years after the death of Joseph, Pharaoh the Second possessed the throne of Egypt. His dominions were extensive, and his power exceedingly great, giving him the liberty to regulate and control his subjects as would best subserve his interest. But, not content with his vast possessions and numerous people, he strongly imposed on the rights and liberties of God's people, Israel, and endeavoured to frustrate the promises of God unto them by trying to check their increase, by imposing heavy tasks upon them, and reducing them to a state of abject bondage. But the exercise of this power by no means increased the happiness of the monarch, nor added lastingly to his possessions; for in due time he was justly visited by the Lord's displeasure, which produced in Pharaoh's heart unceasing agony day and night, and lastly, death.

The acquisition of nations did not satisfy the inward cravings of Alexander the Great, but to the last he was uneasy that he had not more worlds to conquer.

Nebuchadnezzar, the golden head of the prophetic image, subdued Palestine, Idumea, Ammon, Moab, Persia, and Egypt, spreading fire and sword from Palestine to the borders of Ethiopia. Yet, with all his liberty and powers to conquer, he was not content, and was driven to madness.

From the foregoing we perceive that although the strong have exercised their powers of freedom in trying to bind and subdue the weak, it has only tended to place men in fear and bondage, instead of making them truly happy and free. And although such subduers may make great promises of freedom and goodness to their subjects, yet, as says the Apostle, "While they promise them liberty, they themselves

are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." (2 Peter ii.)

The exercise of liberty in seeking to acquire any blessing should be regulated by the law of justice. Then things obtained would not only tend to impart present comfort, but continual freedom and pleasure. The only people who have been truly free, and have enjoyed their possessions, have been God's chosen ones; and these have become such by strictly acting in accordance with his Divine law. As David says, in Psalm cxix., "So shall I keep thy law continually for ever and ever. And I will walk at liberty; for I seek thy precepts." A just man walking in the counsels of the Almighty can with pleasure receive any earthly comfort his heavenly Father may see good to award him, and can freely enjoy them, whilst he who unjustly seizeth his neighbour's property is constantly in fear and bondage, lest his unjust acquirements may be wrested from him. But not only is man thus fearful of his neighbour, but with the sensitive and reflective there is often one inquiry in the immortal mind whether the course pursued is in accordance with the mind of the Great Supreme. But this inquiry is often answered with fear and doubt; and where these are, there is not true liberty. God does not wish that his creatures should be thus enslaved, neither would they be, providing they received and faithfully observed his law. As the Apostle Paul says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii.) We will here inquire by what means this glorious liberty, of which the Apostle speaks, is to be obtained; for to be delivered from the bondage of corruption should be the desire of all people. The Apostle, in addressing the Galatians says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Ch. v.) We here perceive, then, that the bonds of error that had bound the Galatians had been broken by Christ through their obedience to the Gospel of Christ, or law of God, and had by these means become truly free.

That to impart such liberty to the needy was the mission of Christ is evident from his explanation of a part of the book of the Prophet Esaias—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke iv.)

If there is any state in which a man can be placed which can be termed a state of bondage, it is when he is ignorant of the true God, and yet is desirous of knowing him; or when he desires to approach him, and knoweth not the means. Such was the condition of many at the time Christ appeared amongst them; and for him to reveal unto them the character of the true and living God, and to make known unto them the means of serving him and obtaining his favours, was certainly freeing them from a severe yoke of bondage; for we learn that obedience to the law of God procured for the obedient the good Spirit; and Paul says that "where the Spirit of the Lord is, there is liberty." (2 Cor. iii.)

It hath pleased God in his abundant kindness to restore, in this the dispensation of the fulness of times, his law to man. And the Latter-day Saints have had the high privilege of becoming acquainted with it; and according as they have taken pleasure in studying to observe it, so have they been favoured of the Lord. Where darkness and ignorance reigned, light and knowledge have taken their seat.

God, who was formerly only partially understood and ignorantly worshipped, is now, through his Divine revelations, rightly understood, and the correct means of approaching him are clearly revealed; in consequence of which blessings, the fear and bondage which once clung to many are now dispersed, and in their place is enjoyed much liberty. But, to continue in that enjoyment, it is very necessary that the law be kept inviolate. In proportion as the law is used or abused, so will be the rewards or punishments; for the Apostle says that they "shall be judged by the law of liberty." (James ii.) The course of the children of God should ever be onward and upward. And in proportion as they have lived by the principles of the Gospel, so have their happiness and wellbeing been enhanced. But a mere consciousness of having become acquainted with the law, and having lived thus far to its requirements, is not

sufficient to support them throughout all time. They must continue to study it, and live strictly by every known part of it, in order continually to find favour with God, and to be released from the various ties that strive to bind us in Babylon. As says the Apostle, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James i.) And if this will apply to one, it certainly will apply to all.

Thus the only sure way for the Saints of the Most High to procure real and continued pleasure, and to obtain true liberty, with a full enjoyment of all their possessions, is, to abide strictly day by day by every principle of the Gospel, or law of liberty.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 201.)

[October, 1843.]

Wednesday, 4th. I extract the following from the *Neighbour* of this date:—

"ANTI-MORMONISM.—With respect to the Carthage meeting, I take upon myself to deny the charges *in toto*, and challenge them to the proof. If we harbour horse-thieves among us, as is basely asserted, let the man that has lost his horse publish his name and the name of the villain, or how he knows him to be a Mormon, and where he is harboured, that we may have something more than vague assertions. They well know that no such proof can be produced, but that the charges had their birth in the minds of one or two heartless scoundrels thirsting for revenge for their late disappointments. The whole of the charges are a tissue of falsehoods got up with the idea of intimidating a peaceable body of citizens. But, sir, we set such designing knaves at defiance, and laugh at their threats, treating them with utter contempt, but ever ready to abide by the truth.

JOHN GREENHOW."

Elder Reuben Hedlock wrote the following letter:—

"Liverpool, October 4, 1843.

To the First Presidency and Quorum of the Twelve Apostles, greeting:—

Dear and much esteemed Brethren,—I hasten to inform you of my arrival in Liverpool on the 30th day of September, in company with Elders John Cairns, James Sloan and wife, James Houston, and William G. Jermon. We left six of the Twelve in the city of New York, the 2nd day of September, and came on board of the ship *Columbus*. Our passage money was five dollars. We had a very hard passage. We were very much crowded in the steerage. There were 236 persons—Dutch, Irish, English, and Scotch, and as dirty as any I ever saw. We were not much sick; the weather was cold. Had it been otherwise, we should have suffered more. A steamer leaves for New York to-day, and I thought I would announce to you my arrival by this opportunity, and such information as I was in possession of. There is a ship to sail on the 14th instant, by which I shall write you again.

I found Elders Hyram Clark, Thomas Ward, and Ames Fielding in Liverpool, and they were well; and as far as I was informed by them, the Church is in a good state and on the increase: it numbers somewhere between eight and nine thousand members. There is a great want of labourers in the vineyard. Many of the first Elders have left this for Nauvoo, leaving their places vacant. I presented to the Presidency here your decision relative to the printing. Elders Ward and Fielding received it, and manifested a desire to abide by it. Elder Fielding wept when I showed him your decision concerning him and his coming to Nauvoo by the first ship to see you face to face. The brethren say here that he has been too hasty in some things, and has given some an offence; but I do not as yet know anything derogatory to his character that I could say aught against him. I shall write you all the particulars as fast as I come in possession of them. As it regards the printing in this land, we shall stop it after the next number is published. In it we wish to publish the news from Nauvoo for the benefit of the Saints, and to announce our arrival in this country.

Permit me here to give you my opinion as it regards the printing in this land, and I will cheerfully abide your advice notwith-

shilling. After we stop the *Star*, we shall have during the shipping season to advertise and give general information in the emigration business to the Saints scattered abroad. I think it would be best to republish the *Times and Seasons* for the benefit of the Church. The duties on books are £2 10s. per hundredweight; and there are now 1,600 *Stars* circulated here at the present, and the demands for our publications are on the increase. The duties would almost reprint the *Times and Seasons*, and then we could do our advertising on the last page, if thought advisable. We could afford it as cheap as the present *Star*, and pay you something for the privilege of publishing, as well as to pay it to the crown. I have not yet learned the amount of funds remaining here subject to your order. I have not had much time as yet to inquire into those matters, in consequence of the multitude of business in unloading our freight from shipboard.

The brethren that came with me wish to say to those whom it may concern, that they are well, and will in a few days leave for their fields of labour.

I shall write to you once a month, no preventing Providence, and should be glad to have you write to me as often, and give me your advice and counsel relating to those things you in your wisdom may think beneficial to the Saints and emigration in this land.

I wish Elder Taylor would forward to me the amount of the number that will make the volume of the *Times and Seasons* complete by the first opportunity. By so doing I can sell the 200 volumes to advantage. I will try to forward to him what I can obtain for the *Times and Seasons* already here. If it should be thought wisdom to reprint the *Times and Seasons* here, I wish Brother Taylor would be particular to send, so that we could obtain them, if possible. I am informed by Elder Ward that they have not received any intelligence from you since last February.

I wish you would write me your mind concerning the printing immediately on the receipt of this sheet, so that our communication with the Saints in England may not be stopped long.

I am, as ever, your humble servant in the bonds of the N. E. C.,

REUBEN HEDLOCK."

I was at the Mansion preparing some legal papers.

Justin Butterfield, Esq., U. S. Attorney for Illinois, arrived this afternoon; and I spent the rest of the day in riding and visiting with him.

Council of the Quorum met and adjourned to Sunday evening, my brother Hyrum's child being sick.

The Quorum of the Twelve started from Philadelphia for Pittsburgh.

Thursday, 5th. This morning I rode out with Esquire Butterfield to the farm, &c.

In the afternoon, rode to the prairie to show some brethren some land. Evening, at home, and walked up and down the streets with my scribe. Gave instructions to try those persons who were preaching, teaching, or practising the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise.

Friday, 6th. I attended Special Conference; but as few people were out, in consequence of the weather proving unfavourable, the organization of the Conference was adjourned until to-morrow, or the first pleasant day.

After giving notice that President Rigdon's case would be considered, &c., I walked towards home, and gave instructions to my scribe to cause all the papers relating to my land-claims in the Half-Breed Tract in Iowa, to be placed in the hands of Esquire Butterfield.

Saturday, 7th. I attended Conference.

Sunday, 8th. Slight frost last night. Conference convened in the morning; but, as it rained, adjourned till Monday at ten, a.m.

Prayer-meeting at my house in the evening. Quorum present; also, in addition, sisters Adams, Elizabeth Ann Whitney, my aunt Clarissa Smith, and my mother.

My brother Hyrum and his wife were blessed, ordained, and anointed.

The Twelve arrived at Pittsburgh at ten, a.m., and again left by the steamer *Raritan*, at eleven, a.m., *en route* for Nauvoo.

Monday, 9th. Attended Conference, and preached a funeral sermon on the death of General James Adams; a brief synopsis of which, as reported by Dr. Richards, will be found in the minutes below.

I here insert the Conference minutes from the *Times and Seasons*:—

"MINUTES OF A SPECIAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the City of Nauvoo, commencing on the 6th of October, 1843.

Friday, October 6, ten o'clock, a.m.

The weather proving unfavourable, the organization of the Conference was postponed until the next day at ten o'clock, a.m.

Saturday, ten o'clock, a.m.

Conference assembled and proceeded to business.

President Joseph Smith was called to the chair, and Gustavus Hills chosen Clerk.

Singing by the choir, and prayer by Elder Almon W. Babbitt.

The President stated the items of business to be brought before the Conference to be—

1st. The case and standing of Elder Sidney Rigdon, Counsellor to the First President.

2nd. The further progress of the Temple; after which, any miscellaneous business.

Elder Sidney Rigdon addressed the Conference on the subject of his situation and circumstances among the Saints.

President Joseph Smith addressed the Conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a Counsellor, not having received any material benefit from his labours or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the Post Office; a supposed corespondence and connection with John C. Bennett, with Ex-Governor Carlin, and with the Missourians, of a treacherous character; also his leaguing with dishonest persons in endeavouring to defraud the innocent.

President Joseph Smith related to the Conference the detention of documents from Justin Butterfield, Esq., which were designed for the benefit of himself, (President Smith,) but were not handed over for some three or four weeks, greatly to his disadvantage; also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that, in consequence of those and other circumstances, and his unprofitableness to him as a Counsellor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the Saints.

Elder Almon B. Babbitt suggested the propriety of limiting the complaints and proofs to circumstances that had transpired since the last Conference.

President Joseph Smith replied, and showed the legality and propriety of a thorough investigation, without such limitation.

Elder Sidney Rigdon pleaded, concerning the document from Justin Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him; that he received it at a time when he was sick, and unable to examine it; did not know that it was designed for the perusal and benefit of President Joseph Smith; that he had, consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That, concerning certain rumours of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one; but that he had the rumours from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith. That he had never written any letters to John C. Bennett.

The weather becoming inclement, Conference adjourned until Sunday, ten o'clock, a.m.

Sunday, 8th, ten o'clock, a.m.

Conference assembled agreeably to adjournment.

Singing by the choir, and prayer by Elder Willliam W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri,—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed; and closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations, and sufferings; and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.

Elder Almon W. Babbitt related a conversation he had had with Esquire Johnson, in which he exonerated Elder Sidney Rigdon from the charge or suspicion of having had a treacherous correspondence with Ex-Governor Carlin.

President Joseph Smith arose and explained to the congregation the supposed treacherous correspondence with ex-Governor Carlin, and expressed entire lack of

confidence in his integrity and stedfastness, judging from their past intercourse.

President Hyrum Smith followed with remarks on the attributes of mercy in God, as that by which he influences, controls, and conquers; and the propriety and importance of the Saints' exercising the same attribute towards their fellows, and especially towards their aged companion and fellow-servant in the cause of truth and righteousness.

Elder Almon W. Babbitt and President William Law followed with remarks in defence of Elder Sidney Rigdon.

On motion by William Marks, and seconded by Patriarch Hyrum Smith, Conference voted that Elder Sidney Rigdon be permitted to retain his station as Counsellor to the First President.

President Joseph Smith arose and said, 'I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not.'

Singing. Prayer by William Law.

Conference adjourned for one hour.

Three, p.m.

Conference assembled; but in consequence of the inclemency of the weather, business was postponed until Monday, ten o'olock, a.m.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 7, 1860.

Future Seasons of Ingathering.—We shall continue to dwell upon such views and subjects as those embodied in the Editorials of the past few weeks. Indeed, the readers of the *Star* may now expect a constant supply of subjects and views upon the ingathering of souls to the Church and the gathering of the Saints to Zion, and look for continued and repeated efforts to be made towards those objects, not only by the Editorial department, but also by the whole of the administrative body of the Mission. The consistency of this is obvious; for the gathering of the residue of the Saints in these lands who have been in the Church many years, and the ingathering of souls to supply their places, will constitute the chief branches of the work of the coming day, and form the base of the operations of the next few years.

There is now a new work rising up before the Saints: that is to say, the work of one day is past, and the work of another day is here. Now, up to this work we must all come. It must be taken hold of and acknowledged as the proper work of this newly-opened day. Upon this work the efforts of the whole administrative body must be concentrated, and upon it the faith and action of the Saints and Priesthood of the entire Mission must be brought to bear. Not only must the Priesthood now devote themselves to Church government, develop our internal resources, cultivate the spiritual growth of the members, urge the faithful to the "gathering home" to Zion's garner, and show to all what they are capable of doing internally and for the temporal and eternal interests of those who are already of the household of faith; but they must also bear strongly towards the ingathering of souls to the Church; and, with great force, they must turn their energies and operations in that direction, and concentrate the united action of more than ten thousand Saints upon a great general and simultaneous missionary movement throughout these lands. During the last two years they have shown what can be done among themselves, what gigantic efforts they can put forth, and what wonderful works they can perform. It now remains for them to show what can be done in missionary operations, and what wonders they can perform in the name of their Lord in bringing souls into the Church and adding to our number such as shall be saved. The Saints have not only to perform the more immediate duties bearing on their personal salvation, and not only to fulfil the

various duties pertaining to the internal affairs of the Mission, and in preparing and gathering to Zion; but they should also remember the great duty and broad work in preaching the glorious Gospel of the Latter-day Kingdom, and in bringing Israel, or the elect of the Father, into the fold of Christ—into the New and Everlasting Covenant of his dear Son.

Sometimes the seasons of the ingathering set in very favourably, and, comparatively speaking, anything can be done in sowing the Gospel seed and the cultivation of an abundant harvest of souls. At such times wonders can be done in missionary operations, great increase to the Church can be obtained, and an extension of the work on every hand effected. At other times it is like the unfruitful, naked, freezing season of winter, which drives the children of the field to the house, forces the hardy labourer to thresh in the barn and perform the various home-works of the winter season, while the good shepherds will endeavour to preserve their sheep during the cold and trying time.

Now, the Saints, and especially the presiding Priesthood, should be like wise presiding husbandmen and good shepherds and the children of the field generally; and they should regulate their movements by the seasons, labour upon the proper employment of each succeeding season, and operate successfully upon the given work of each day. When it is a winter for missionary operations, and little or no increase can be obtained, wisdom seems to dictate that then the Priesthood should turn their labours to the household of faith, and the Saints and Priesthood unitedly take hold of the internal affairs of the Church, and perform the practical duties belonging (so to speak) to the home-work of winter. But when there is a Gospel spring, and rich soil can be found on every side ready and in excellent condition to receive the seed and shoot forth an abundant vegetation, then the preaching of the Gospel should be attended to, missionary machinery should be set in motion throughout the whole land, and ten thousand hands, both male and female, should diligently scatter the Gospel seed around.

In *Star* Number 12 we treated on the ingathering seasons of the past during the fourteen first years of the age of the British Mission, and of the great increase of souls to the Church while those ingathering seasons lasted. But after this, as we saw, other seasons came; and the gatherings of the harvest of Saints home to Zion, reformation, internal growth, Church government, and the wintering and testing the residue of the Mission became the works of those days; and these works answered to the seasons which the Divine Master ordained. But are the seasons of ingatherings to the Church all run out, or all exhausted, or all closed for ever? Most assuredly not. Are there not many seasons of glorious and most abundant ingatherings to the Church in these lands? We most assuredly believe that there are many glorious fruitful seasons of abundant increase to the Church in these lands.

In the Editorial of the last *Star* it was considered that the British Mission had entered into its age of maturity, and that it will now travel its new and greater stage of the work, where it will show the greater things of manhood and undertake the mighty works of its ages of maturity.

Now, one of these mighty works will be missionary operations, and among the wonders of the British Mission's future will be the ingatherings to the Church and fruitful seasons of increase of souls. It is true, and very consistent, that missionary operations and increase of new members to the Church are not the first labours and appearances of the Mission's new and greater stage—not at the very extreme beginning of its works of maturity. First in order, of course, comes preparation for the future ingatherings of the Church, including the clearing away and taking home of

the old pillars and *fixtures* of the Mission, to make room for new ones,—in fact, as it were, to begin the work for the rebuilding of the Mission. But we have now come up to the work of the ingathering of new members to the Church; and as soon as the emigration of this year is over, we look for this work to commence in much earnestness and faith, and to see a new increase to the Church begin. The gatherings of the Saints to Zion will be continued until those who have been in the Church in these lands for years, generally speaking, will be emigrated,—or, so to speak, until the old Mission is taken to Zion, and a new and greater and better and more powerful one will be built up in its place, while it will cover new ground and put forth new branches. The Saints need not anticipate that this great work before us will be only the passing work of a year, for it will continue for many years; and during every succeeding year, while these opening ingathering seasons last, they may expect to see an extension of missionary operations and successive and rising increases of souls to the Church.

In conclusion, we will say that the present is a highly favoured time and the beginning of a remarkable epoch in the history of the British Mission. The seasons of internal growth and government, the seasons of the gathering of the Saints to Zion, and the seasons of ingatherings to the Church are reigning together, and they will unitedly form the work of the future. Let all, then, come up to this work, and take hold of it in great faith, and roll it onward with mighty force. Let the Priesthood, and especially the presiding Priesthood, be really the strongest and the foremost in this work; and may it thus continue until the whole action and efforts of the Mission are concentrated on this work to be done, and much success obtained, and many souls saved.

COUNSEL TO ELDERS.—In *Star* No. 23, Vol. XX., we had occasion to call the attention of the Elders engaged in the ministry to the practice which had formerly prevailed among them of raising collections and donations for their special and private use; and we requested them, inasmuch as all their real and legitimate wants were supplied from the Tithing, to cease the practice, and leave the Saints, after paying the Tithing, free from all calls for donations, unless they come from this Office for the benefit of the Church,—except the usual collections for the poor. We are sorry to learn lately that, in some few instances, this request has been disregarded, and private collections have been and are being taken up for the private use of the Elders. We wish the Elders to cease the practice at once. In *no* case are Pastors or Presidents of Conferences justified in calling upon the Saints for donations, either *directly* or *indirectly*, by parties or otherwise, (where there is anything like a forced sale of tickets,) for clothing for Elders, or any other purpose whatever. If the Saints feel, gratuitously, and without a call or hint to that effect, to add to the comfort of an Elder, by ministering to his wants, they will be rewarded for a righteous act. It is their duty to feed, lodge, and comfort the Elders, as they come among them to comfort and bless them, and impart unto them the words of life and salvation; but all should come free and voluntarily. We strictly enjoin it upon the Elders to forthwith render an account to this Office, in every case where it has not already been done, of all such private donations or collections, in whatever way they may have been raised, and on whose account and for what purpose they have been raised, together with the names of the donors, and amounts advanced by each. We hope we shall not have occasion to again call the attention of the Elders to this subject. We wish the Pastors and Presidents to recollect also (as they have been heretofore advised,) that the account of all donations must hereafter be kept, with the name of and amount paid by each donor, and reported to this Office the same as Tithing.

APPOINTMENT.—I take great pleasure in announcing that Elders Nathanael V. Jones and Jacob Gates, recently arrived from G. S. L. City, are associated with me in the presidency of this and the adjacent Missions. They carry with them richly the spirit of Zion, and their visits and counsels will bring comfort and blessings to the Saints. I earnestly request the Elders and Saints to give diligent heed and faithful obedience to the counsels and instructions of Elder N. V. Jones as my First, and Elder Jacob Gates as my Second Counsellor.

ASA CALKIN, PRESIDENT OF THE EUROPEAN MISSION.

EDUCATION.—No. 2.

BY SIRIUS.

(From the "Deseret News.")

Obedience is the first principle that should be instilled into the mind of a child—implicit obedience to the wishes and commands of its parents. This is heaven's first law: it underlies the foundation of all society, whether in heaven or on earth. Without it the universe would be reduced to chaotic confusion; and the family in which this principle does not rule is but a type, though on a small scale, of what a world or the universe would be—discord, contention, quarreling, confusion, and wretchedness prevailing. Yet how often is it the case that, instead of parents governing their children, the children govern the parents! Young Mr. Charlie, or Harry, or Jemmy, as the case may be, has it all his own way; the whole household is subject to him, and everything must bend to his will! If a visitor enters the house, his voice is the first and loudest heard. He considers it his right to interrupt any conversation, no matter how interesting and important. If his wishes are not immediately complied with, he pulls at his mother's sleeve and keeps up an eternal din until they are gratified. He stamps about the house as though he were lord of the manor, handles and pries into everything he can see, annoys everybody, and renders himself a general nuisance, until a visitor is glad to make escape from the mansion ruled by such a little termagant. Yet his parents will call him a "smart boy," his very peccadilloes and vices being so many evidences to them of his juvenile precocity and of his future eminence.

I have had some little opportunity of observing the "internal condition" of quite a number of families, and the course pursued by many mothers towards their children. As, leaning on my stick, I frequently peregrinate round among them, they regard me as a sort of "harmless old bachelor," and consequently admit me into the family "*sanctum*," where I often see and hear some exceedingly interesting things. Should the dear creatures find out who had so shamefully abused their confidence, I expect I should be greeted by an application of the broomstick on my next visit; but as I am safely entrenched behind my *nom de plume*, I suppose I may courageously fire away, knowing that I am out of danger.

How many parents, especially mothers, are preparing for themselves trying scenes and bitter experiences in the future, by the manner in which they rear their offspring. How often have I heard them, through the importunity of their children, finally give them permission to do what, but a few minutes before, they had positively forbidden them. "Yes, yes; go along: anything to get rid of you and your noise," says the thoughtless and indolent mother, never thinking of the evil and dangerous principle she is establishing in the heart of her child. In order to save herself a little trouble and the exercise of a little firmness now, she is laying up for herself perhaps years of remorse and anguish. The time will come when the child must be subject to his parents, or leave their roof and fostering care. What a severe and trying struggle it will be for both! The slender sapling may be bent and trained to grow as we will, but the sturdy oak yields not a hair to our efforts. The little rippling, dancing mountain brooklet is easily turned out of its channel; but the foaming, rushing river is uncontrollable. The youthful mind is pliable and easily governed, if a proper course is commened and pursued towards it; but if not controlled *now*, by-and-by your efforts will be fruitless.

A short time since, I was stopping with some friends who had an exceedingly interesting little family; but the mother, however many other good qualities she possessed, lacked the firmness and moral courage necessary to enable her to command obedience and maintain order in her family. On one occasion, her little girl, a very smart, observing child, between three and four years of age, asked for something on the table, which her mother refused to give her. But the child continued whimperingly and importunately to ask for it. "It's no use, W.," again spoke the mother; "for you shan't have

it." At this, W., judging, no doubt, from past experience, that her mother's resolution could be shaken, made the house resound with her cries, till her mother turned and gave her what she wanted, remarking to me at the same time, "It's no use to refuse her anything, Mr. ——; she *will* have it. I never saw such a child in my life." Indeed, thought I, but I have seen many such mothers; and of course she will have what she wants, so long as a few tears will get it. But I said nothing, because I knew it would do no good. This is but one instance of what was continually taking place in that family. I could not but reflect with pain upon the bitter future in store for that child, should she live to become herself a wife and mother. I have seen the sorrowing father and the broken-hearted mother weeping over the waywardness and obstinacy of their children, when they themselves had been the cause of their own misery, I have seen the son, who ought to have been the pride, joy, and blessing of his parents, turn round and curse them. A tree is known by its fruit. Had good seed been implanted in the mind of that youth, it surely would not have produced such bitter fruit.

Mothers, if you value the happiness of your children, never allow them to disobey you with impunity. Teach them to obey you implicitly from their earliest infancy, and it will always be easy and delightful for them to do so. The use of the rod will seldom, if ever, be necessary, if the right treatment be adopted in infancy. Never, through mistaken kindness, indolence, or any other motive, allow your child to do that which your judgment tells you he ought not, or what you have forbidden him. Children often want to know "why" they are told to do so-and-so. I knew a father who used to tell his children—"Do what I tell you, asking no questions; then, when you have done so, and wish to know my reasons for requiring you to perform that duty, come and ask me; and if it is possible and right for me to do so, I will tell you." It is well, occasionally, to give children your reasons for telling them to pursue a certain course, as it begets confidence in their minds, when they see you are not governed by caprice, but have their own welfare at heart. It may sometimes be painful, and cost you a severe effort to be firm with them. But subdue your feelings; remember you are working for their good; maintain your authority *now*, at whatever cost or hazard; and, depend upon it, they will yet rise up and bless you for exercising that very control which, perchance, now seems irksome and even tyrannical to them.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 207.)

(From Stephens' "*Incidents of Travel in Central America, Chiapas, and Yucatan,*" published in 1841.)

"Here we dismounted, and, tying our mules to trees near by, entered the woods, Jose clearing a path before us with a machete. Soon we came to the bank of a river, and saw directly opposite a stone wall, perhaps a hundred feet high, with furze growing out of the top, running north and south along the river, in some places fallen, but in others entire. It had more the character of a structure than any we had ever seen, ascribed to the aborigines of America, and formed part of the wall of Copan, an ancient city, on whose history books throw but little light. . . The wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half buried in the earth, a large fragment of stone, elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods,

we came upon a square stone column, about fourteen feet high and three feet on each side, sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an 'idol;' and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. . . We followed our guide, who, (sometimes missing his way,) with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in workmanship equal to the finest monuments of the Egyptians. . . We returned to the base of the pyramidal structure, and ascended by regular stone steps. . . In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first sight we could not make out its form; but which, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture; and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace a hundred feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. . . We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petrea, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages. But savages never reared these structures; savages never carved these stones. We asked the Indians who made them; and their dull answer was, '*Quien sabe?*' (Who knows?) . . . Architecture, sculpture, and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors, and statesmen, beauty, ambition, and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. . . The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery—dark, impenetrable mystery, and every circumstance increased it. It is impossible to describe the interest with which I explored these ruins. The ground was entirely new; there were no guide-books or guides; the whole was a virgin soil. We could not see ten yards before us, and never knew what we should stumble upon next. At one time we stopped to cut away branches and vines which concealed the face of a monument, and then to dig around and bring to light a fragment, a sculptured corner of which protruded from the earth. . . The beauty of the sculpture, the solemn stillness of the woods, disturbed only by the scrambling of monkeys and the chattering of parrots, the desolation of the city, and the mystery that hung over it, all created an interest higher, if possible, than I had ever felt among the ruins of the Old World. After several hours' absence, I returned to Mr. Catherwood and reported upwards of fifty objects to be copied. . . The ruins are on the left bank of the Copan River, which empties into the Montagua, and so passes into the Bay of Honduras, near Ommos, distant perhaps three hundred miles from the sea. . . . There is one monument on the opposite side of the river, at the distance of a mile, on the top of a mountain two thousand feet high. . . At the rear is an unexplored forest, in which there may be ruins. There are no remains of palaces or private buildings; and the principal part is that which stands on the bank of the river, and may perhaps with propriety be called the Temple. This temple is an oblong enclosure. The front or river wall entends on a right line north and south 624 feet, and it is from 60 to 90 feet in height. It is made of cut stones, from three to six feet in length, and a foot and a half in breadth. . . . The other three sides consist of ranges of steps and pyramidal structures, rising from 30 to 140 feet in height on the slope. The whole line of survey is 2,866 feet, which, though gigantic and extraordinary for a ruined structure of the aborigines, that the reader's imagination may not mislead him, I consider it necessary to say, is not so large as the base of the great pyramid of Ghizeh. . . Among the fragments lying on the ground, near this place, is a remarkable portrait, . .

probably the portrait of some king, chieftain, or sage. The mouth is injured, and part of the ornament over the wreath that crowns the head. The expression is noble and severe, and the whole character shows a close imitation of nature. . . One of the columns or 'idols' which give the peculiar character to the ruins of Copan . . is thirteen feet in height, four feet in front, and three deep, sculptured on all four of its sides from the base to the top, and one of the richest and most elaborated specimens in the whole extent of the ruins. Originally it was painted, the marks of red colour being still distinctly visible. Before it, at a distance of about eight feet, is a large block of sculptured stone, which the Indians call an altar. The subject of the front is a full length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of hieroglyphics, which probably recite the history of this mysterious personage. . . . Following the wall . . is another monument or idol of the same size, and in many respects similar. . . . The character of this image, as it stands at the foot of the pyramidal wall, with masses of a fallen stone resting against its base, is grand; and it would be difficult to exceed the richness of the ornament and sharpness of the sculpture. This, too, was painted, and the red is distinctly visible. The whole quadrangle is overgrown with trees and interspersed with fragments of fine sculpture. . . . On the right is a confused range of terraces running off into the forest, ornamented with death's heads, some of which are in position, and others lying about as they have fallen or been thrown down. . . . The plan was complicated, and, the whole ground being overgrown with trees, difficult to make out. . . . Beyond the wall of enclosure were walls, terraces, and pyramidal elevations running off into the forest. . . . On one side, at the foot of the pyramidal wall, is the monument or 'idol' marked B, of which the engraving represents the front. . . Its appearance and character are tasteful and pleasing, but the sculpture is in much lower relief. . . The back and sides are covered with hieroglyphics. Near this, at the point marked A, is a remarkable altar, which perhaps presents as curious a subject of speculation as as any monument in Copan. The altars, like the idols, are all of a single block of stone. . . This stands on four globes cut out of the same stone. . . It is six feet square and four feet high, and the top is divided into 36 tablets of hieroglyphics, which beyond doubt record some event in the history of the mysterious people who once inhabited this city. . . At the foot [of another monument] are tablets of hieroglyphics. . . A little behind this is the monument marked I. It is one of the most beautiful in Copan, and in workmanship is equal to the finest Egyptian sculpture. Indeed, it would be impossible, with the best instruments of modern times, to cut stones more perfectly. . . Towards the south, at a distance of fifty feet, is a mass of fallen sculpture, with an altar marked R on the map; and at 90 feet distance is the statue marked Q. . . The back of this monument contrasts remarkably with the horrible portrait in front. It has nothing grotesque or pertaining to the rude conceits of Indians, but is noticeable for its extreme grace and beauty. In our daily walks we often stopped to gaze upon it; and the more we gazed the more it grew upon us. Others seemed to inspire terror, and, with their altars before them, sometimes suggested the idea of a blind, bigoted, and superstitious people, and sacrifices of human victims. This always left a pleasing impression; and there was a higher interest; for we considered that in its medallion tablets the people who reared it had published a record of themselves, through which we might one day hold conference with a perished race, and unveil the mystery that hung over the city. . . At the top [of another monument] is a figure sitting cross-legged, almost buried under an enormous head-dress, and three of the compartments contain tablets of hieroglyphics. . . This is particularly beautiful. The tablets of hieroglyphics are very distinct. . . The front view [of another monument] is a portrait. The back is entirely made up of hieroglyphics, and each tablet has two hieroglyphics joined together, an arrangement which afterward we observed occasionally at Palenque. The side presents a single row of hieroglyphics, joined in the same manner. The tablets probably contain the history of the king or hero delineated, and the particular circumstances or actions which constituted his greatness. Reached a collection of monuments [at Quirigua] of the same general character with those at Copan, but twice or three times as high. The front [of a monument at Quirigua] represents the figure of a man, well preserved; the back, that of a woman, much defaced. The sides are covered with hieroglyphics in good preservation, but in low relief, and of exactly the same style as those at Copan. Another, represented in the engraving, is 28 feet out of the ground, with figures of men on the front and back, and hieroglyphics in low relief on the sides. . . At a short distance, standing in the same position as regards the points of the compass, is an obeliak on

carved stone, 26 feet out of the ground, and probably six or eight feet under, which is represented in the engraving. It is leaning twelve feet two inches out of the perpendicular, and seems ready to fall. . . The side towards the ground represents the figure of man, very perfect and finely sculptured. The upper side seemed the same, but was so hidden by vegetation as to make it somewhat uncertain. The other two contain hieroglyphics in low relief. . .

(To be continued.)

PASSING EVENTS.

GENERAL.—The Belgian Government is about to commence the extension of the fortifications of Antwerp: every regiment is to furnish a contingent of labourers, who will be relieved at stated intervals. The political excitement in Switzerland is increasing: the Helvetic Association urges the Federal Council to resist the violation of the territory by force. The Federal army of Switzerland now consists of 178,000 men.

AMERICAN.—A Washington despatch dated March 16, says, "The treaty with Nicaragua was rejected by the Senate to-day: Mr. Nelson has introduced a bill into the house for the suppression of polygamy in Utah." The Mobile theatre, the Union cotton press with 2,000 bales of cotton, and several adjoining buildings, were destroyed by fire on the 16th March: the loss is estimated at $275,000. The following additional Mexican news have been received:—"The Jurez Government has declared the Havana expedition piratical: three American war vessels were before Vera Cruz: all non-combatants had left the city: Miramon was preparing measures for a blockade.

MEMORABILIA.

NORTHUMBERLAND.—The word "Northumberland" means the *land north of the Humber*, as during the Heptarchy the kingdom of Northumberland extended from the Humber to the Frith of Forth.

"VENI, VIDI, VICI."—These were the memorable words (signifying, "I came, I saw, I conquered,") with which Cæsar, when celebrating his Pontic triumph, announced the victory which he gained over the Pharnaces, at Zela, in Asia Minor.

NATIONAL SABBATHS.—Sunday is kept as the Sabbath by Christians of every nation; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; and Saturday, by the Jews.

"BOOBY."—This term, which is applied to a person who is cowardly stupid, is the name of a certain bird of the pelican tribe, noted for the excessive stupidity with which it allows itself to be attacked by other birds, which force it to yield up the fish which it has captured.

PRINTING TYPES.—The different founts of type used in ordinary book-work are named as follows, ranged according to size, commencing with the smallest:—Pearl, Nonpareil, Minion, Brevier, Bourgeois, Long Primer, Small Pica, Pica, English, and Great Primer.

HOW TO TELL THE DISTANCE OF OBJECTS BY VISUAL ANGLES.—Take a foot rule, or any other measure minutely divided, and, holding it off at arm's length, see how much the distant object covers. Then, knowing the space from the eye to the rule, calculate the whole distance required by direct proportion, on the principle of similar triangles. Thus, if a distant man's height of 70 inches covers an inch of the rule, he will be 70 times as far from the observer's eye as the rule is; or, if the distance of the rule from the eye be two feet, that of the man will be 140 feet. A scale may be ready prepared by marking off on a pencil what portion of it, when held off at arm's length, a man's height (or any other object, such as a tree, door, wall, or house, taken as a standard of comparison,) appears at different distances, previously measured with accuracy, of 100, 500, 1,000 feet &c. Let the *top* of the pencil, or other measure, previously graduated, come in the line from the eye to the *top* of the distant object, and place the thumb nail in the line from the eye to the *bottom* of the object; and that portion of the pencil which is intercepted between these two lines will indicate the corresponding distance. The hand may be kept fixed by a string of known length tied to the pencil and held between the teeth by a knot tied at the other end.